THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him" (MATT. 11: 27).

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MORMONISM.

BY DR. JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

IN the popular classification of religious bodies, the Church of Jesus Christ of Latter-day Saints, if included at all, is generally given mention apart from churches and sectarian institutions in general. The segregation is eminently proper, for this Church is strictly unique.

No well informed commentator, no capable critic in either friendly or hostile mood, has classed "Mormonism" as the sectarian offspring of any mother church, nor as any mere variation of a pre-existing body. No church on earth claims, acknowledges, or admits any community of origin with the commonly known but mis-called "Mormon" Church. Nor does the Church of Jesus Christ of Latter-day Saints assert any such relationship with other bodies.

At this point it is well to consider the fact that toleration in religious belief and practice is a fundamental tenet of "Mormonism." This is set forth in one of the formulated Articles of Faith: "We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may."

We demand no prerogatives, ask no privileges, beyond what we readily accede to be the common rights of mankind. Our distinctive teachings and the claims of the Church as to its commission to preach the Gospel of Jesus Christ, and administer the saving ordinances thereof, must be judged on their merits and in the spirit of testimony, which we believe the honest-hearted inquirer may gain for himself in the course of unbiased investigation.

The Church of Jesus Christ of Latter-day Saints is unique in that it solemnly affirms to the world that the new dispensation, foretold in prophecy as a characteristic of the last days precedent to the second advent of Christ, is established, and that the Holy Priesthood, with all its ancient authority and power, has been restored to earth.

"Mormonism" affirms that such restoration was a necessity, inasmuch as mankind had fallen away from the Gospel of Christ during the dark ages of history, with the inevitable consequence that the Holy Priesthood had been taken from the earth, and the authority to administer the essential and saving ordinances of the gospel had been lost. The condition of spiritual darkness was foretold by prophets who lived prior to the meridian of time, as also by Jesus Christ while in the flesh, and by His Apostles, who were left to continue the ministry after the Lord's departure.

Furthermore, the fact of the great falling away or general apostasy is admitted, and indeed affirmed, by high ecclesiastical authority. Consider the forceful declaration of the Church of England, embodied in her official "Homily Against Peril of Idolatry," first published about the middle of the 16th century, and still in force as "appointed to be read in churches":

"So that laity and clergy, learned and unlearned, all ages, sects, and degrees of men, women, and children of whole Christendom—an horrible and most dreadful thing to think—have been at once drowned in abominable idolatry: of all other vices most detested of God, and most damnable to man: and that by the space of eight hundred years and more."

Prophets of olden times were permitted to look beyond the black night of apostasy and to behold the glorious dawn of the restoration. John, the Apostle and Revelator, having seen the events in vision, wrote of the realization as then already attained:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. 14: 6, 7).

We affirm the literal fulfilment of this gladsome promise through the ministration of angels in these latter days, by which the Holy Priesthood has been renewed to man. Thus, in 1823, an angelic personage ministered to Joseph Smith, and delivered to the mortal prophet the ancient record from which the Book of Mormon has been translated. This record contains "the fulness of the everlasting gospel" as delivered by the Savior to the ancient inhabitants of the Western Continent.

Then, on May 15th, 1829, John the Baptist, who held the keys of

the Lesser or Aaronic Priesthood in the earlier dispensation, appeared in his resurrected state and ordained Joseph Smith and Oliver Cowdery to that order of Priesthood, comprising "the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins" (Doctrine and Covenants 13).

Later, the presiding three of the ancient Twelve Apostles ordained these men to the holy apostleship, conferring upon them the Higher or Melchizedek Priesthood, which comprises all authority for the administration of the prescribed ordinances of the Gospel, and for the building up of the Church of Jesus Christ in the current dispensation, preparatory to the coming of the Christ to reign on earth.

This is the distinctive claim of the Church of Jesus Christ of Latter-day Saints. Being under Divine commission so to do, the Church proclaims these solemn truths, with full recognition of the individual rights of men to believe or disbelieve according to their choice.

OBEDIENCE.

In the first chapter of Genesis we read these words, "And the earth was without form and void," and then again, "And God said."

Looking around at the vast amount of material lying to waste, as it were, He caused it to be organized and made use of. Seven times "God said and it was done," and what was the result? In the place of darkness and void, this grand earth of ours rolled into existence, perfect in form, beautiful in structure, clothed with everything to make it pleasing to the eyes of man, for God looked upon His handiwork and pronounced it very good.

We believe that everything follows a natural law, e.g., the earth is kept in its place by the law of gravitation. The upbuilding of our bodies depends upon our following the laws of health, and now arises the question, What law brought the earth into existence? It was the law of obedience. God spake, and it was done. In obedience to the will and word of our God, the elements of which this earth is composed were fitted into their rightful places, and the result was peace, harmony, and beauty. And then the Lord made man, and into this peace, beauty, and harmony man strode, the proud possessor. The earth in all its beauty and grandeur, the fowls of the air, the beasts of the forest, the fish of the sea, the products of the earth, all were given to him. He was to be their lord and master. Proudly, happily, peacefully he walked in his dominion with the companion of his choice, chosen in heavenly realms in his pre-existent state. Happiness supreme was their lot, for they trod the path of perfect obedience to their God.

Then a change came. Look! the man and woman are being driven forth from their home in the beautiful garden. What has happened to this once peaceful, beautiful earth? What is it we see? Thorns and briars, weeds and barren places? Oh, tell me what has happened? "God spake, and it was done," and, as a result beauty, peace, and harmony abounded everywhere. Alas! God spake again, and it was not done, and the result is what we see—the man toiling from morn till night to wrest sustenance from the earth; the woman suffering pain and sorrow.

Look further! Two men are in a field. What are they doing? Look again! One man's hand is dripping blood, the other lies still and cold in death's embrace. Why, oh, tell me, why? Again, God had spoken, and it was not done.

Once more we raise the curtain. What do you see? I see a beautiful city; a name floats over it. 'Tis Zion. I see a multitude of people radiant with happiness. Peace and prosperity are all around them, joy untold abounds. I see their leader. Oh! how grand! Is it possible that such happiness can exist on earth? Look! What is happening? The people are going, like Elijah, up, up, higher and yet higher. The city! Where? Oh, tell me, did I dream? Dream? No! Again God spake, and it was done. The city you have looked upon was the City of Zion, where Enoch and his faithful followers lived. He and his band became so faithful, so obedient to all the laws of the Lord that earth could not hold them, and the Bible tells us, "Enoch walked with God and he was not, for God took him" (Gen. 5:24). Modern revelation tells us that the Lord took his people also.

Once again the curtain is rising. See! Oh! It is too terrible! Terrible? What do you see? I see water, water, water everywhere. The water is full of dead faces! Again God had spoken, and it was not done, and the result was the flood.

Look again! This time, what do you see? I see a vast conclave of people, walking hastily towards a vast sea with their cattle, and all their earthly possessions. They are led by a man carrying a rod. On, on they go, the man with the rod ever in the foreground. Hark! Was that a cry? Listen! it sounds again! "The Egyptians are upon us!" Where shall we go? How shall we escape? Behind us the foe, before us the sea! We are lost! We are lost! Hark! The leader pauses, gazes upwards. Does he hear something? Listen! "Lift thou up thy rod!" Again "God spake, and it was done," and the children of Israel passed over on dry ground; but the Egyptians were drowned.

Look again! A great city, walled around and guarded by legions of soldiers. Another army approaches. What is it doing? Laying siege to the city? No. Oh, say, but that is almost funny! What are they doing? Simply walking round the city, the people in dead silence, the priests blowing trumpets. Do they expect the walls to fall down that they may enter? If so, they are dis-

appointed. Right round the city they march, nothing happens, so each man returns to his tent. Another day dawns. Here come the trumpeters and their silent followers. Six days this "child's play" is carried on. The seventh day dawns. Again comes the mighty army. Round and round and round again it goes, silent as the dead. Six times they pursue that march, then again round they go, and then—a long, loud blast from the trumpets, a longer, louder shout from the marchers—and then pandemonium, too awful to describe, as the walls of the city crash down, echoing and re-echoing the groans of the dying scoffers hurled with their city to destruction. Again "God had spoken, and it was done." Jericho was taken, not by sword and siege, but simply by obedience to the will of the Lord.

Need I further illustrate? Take your Bible in your hands, read for yourself. Always and ever you will find that when God spake and it was done, peace and joy followed; but when the word of the Lord was disregarded, sorrow untold was the result. Has God changed? Malachi (3: 6) tell us, "I am the Lord, I change not."

We have just come to the close of a terrible war. What caused it? God said, "Little children, love one another." "Love not the world, neither the things that are in the world." God spake, and it was not done, and the result you have seen for yourselves. Before the war God sent out messengers with authority from Him to declare His mind and will. Those messengers were called "Mormons," and were ridiculed, mocked, insulted on every hand; but, God had sent them just the same. They carried in their hands the Bible the world professes to believe in, and that Bible tells you, "If ye love me, keep my commandments."—in other words, obey. Again it says, "To obey is better than sacrifice, and to hearken than the fat of rams." Has God, who "said and it was done," left any command in that great Book of books? Has He told us aught of the way we should tread in order to reach that heaven the preachers talk of, but tell you not the way thereto? Does the Bible tell us the way, I wonder? Sectarians tell you, "The way to heaven is true and plain. Believe, repent, be born again," and when you ask what they mean by being born again, they answer, "Oh! Just give yourself to the Lord, get a changed heart, and determine to serve the Lord for the rest of your days." Just a moment. Is that being *born*? To be born means to come forth. "Search the Scriptures." Christ came to earth to show us the way to heaven, and the way He took was through the waters of baptism. A sectarian hymn reads:—

> "Trust and obey, for there's no other way
> To be happy in Jesus, but to trust and obey."

This is true; but are we obeying? Had the world obeyed the voice which said, "Little children, love one another," this terrible

war would never have been. Had the world listened to the despised "Mormon" elders, this war could have been averted. Why not trust and obey? When He says the way to heaven lies through the waters of baptism, why not believe Him? Oh, friends of mine, will ye let Him die in vain, crucify your Lord again? Why did He come to earth if not to show us how to live? Why will ye not believe that though all roads may lead to Rome, only one road leads to heaven: that the road lies along the pathway of obedience, and that the gateway is the water of baptism?

'Tis no idle tale the "Mormon" elders are telling. "The way to heaven is true and plain. Believe, repent, be born again." Through the waters of baptism you must go and be baptized by one with authority from God, and this authority the "Mormon" elders have, despised though they be. Will you not believe it? Will you not seek for yourselves and learn that "to obey is better than sacrifice, and to hearken than the fat of rams"? Do this, and peace and joy untold shall be your priceless possession, for by obedience comes the blessing.

Ogden, Utah. MOLLIE HIGGINSON.

ORDAINED AN APOSTLE.

AT a special meeting of the First Presidency and the Council of the Twelve in the Temple this forenoon, Elder Melvin J. Ballard, president of the Northwestern States mission, was ordained an Apostle, and was set apart as a member of the Council of the Twelve by President Heber J. Grant.

Elder Melvin J. Ballard, son of Henry Ballard, and Margaret McNeal Ballard, was born at Logan, Utah, February 9th, 1873. He attended the district schools and Brigham Young college, and graduated from the B. Y. C. in 1894, being for two years thereafter a member of the faculty of the college. In a Church way he was president of a deacon's quorum, and served for three years as an active teacher in his ward, in which work he was exceptionally successful. He was ordained an elder about 1890, and was called to take a mission in the United States by President Wilford Woodruff, and accompanied Elders B. H. Roberts and George D. Pyper in 1896. He spent several months in the branches of the Church, visiting the large cities of the United States, and was then assigned to the Northern States mission to continue his labors. He was there two years after that.

Returning to Logan, he assisted in organizing the Logan Knitting Factory and building it up until it became a thriving and prosperous institution. He served for 10 years as its manager. He also assisted in organizing other business enterprises in Logan, among them the Commercial Boosters' club. He was one of the first directors, and served as president of that organization two

terms. He was chairman of the Logan tabernacle choir committee for 17 years, and with others was instrumental in installing the beautiful pipe organ in the tabernacle at Logan.

Elder Ballard was chosen as second counselor to the bishop of the Second ward in Logan, and served in that capacity for six years. He was chosen a member of the high council of Cache stake in the spring of 1909. With Elder Joseph W. McMurrin he was called on a short-term mission to the Northwestern States mission, Boise valley, and with him assisted in establishing the Boise branch, which is now a stake. He was called to preside over the Northwestern States mission on April 6th, 1909, and was so engaged when called to the apostleship.

He married Martha Jones, of Farmington, in June, 1896. She was a step-daughter of Jeremiah Jones. They have been blessed with eight children, of whom seven are living, four boys and three girls. His eldest son is a lieutenant in the United States army. —*Deseret News* of January 7th, 1919.

CHRIST came not to talk about a beautiful light, but to be that light—not to speculate about virtue, but to be virtue.—H. G. TAYLOR.

REPORT OF THE RELIEF SOCIETIES OF THE BRITISH MISSION.

FOR THE YEAR ENDING DECEMBER 25th, 1918.

Conferences.	No. of Societies.	No. Enrolled.	No. of Meetings Held. Average Attendance.	Regular Visits by Society Teachers.	Special Visits to Sick.	No. of Families Assisted.	Other Persons Assisted.	Articles Made for Poor.	Articles made for War Relief Org'zations. Material and Work.	Articles made for War Relief Org'zations. Work Only.	Disbursed for Charitable and Other Purposes. £	s.	d.
Birmingham.	4	68	123 11	200	61	11	9	24	12	5	11	14	4
Bristol.....	2	30	83 13	74	36	16	2	20	30	10	6	11	2
Hull.....	3	47	80 6	22	33	16	13	44	4		12	13	4
Irish.....	2	44	58 14	35	20	10	16	30			38	8	6
Leeds.....	5	106	133 12	576	433	59	19	60	2	54	52	14	11
Liverpool.....	4	59	124 8	121	78	8	2	21		130	23	2	11
London.....	8	112	300 7	306	109	35	12	175	40		102	14	3
Manchester...	5	82	184 10	177	66	20	12	18	12	35	30	17	1
Newcastle.....	3	46	93 8	152	44	8	16	35		190	8	16	7
Norwich.....	1	29	26 12	48	15	6	4	11		20	11	5	0
Nottingham..	4	63	77 8	418	250	39	11	10		8	17	3	6
Scottish.....	2	53	42 20	100	30	16		101	20	60	24	10	10
Sheffield.....	3	27	103 6		11	16		2		45	17	10	11
TOTAL....	46	766	1426 10	2229	1216	260	116	551	120	557	358	3	4

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 6, 1919.

EDITORIAL.

BIRTHDAY OF THE LEAGUE OF NATIONS.

SATURDAY, January 25th, 1919, was a great day in the history of the world, for on that day the League of Nations was "born."

On that day the Peace Conference at Paris, in its second plenary session, adopted a resolution declaring it to be essential to the maintenance of the settlement which the Associated Nations have met to establish, that a League of Nations be created to promote international co-operation to ensure the fulfilment of accepted international obligations and to provide safeguards against war.

President Wilson, in an eloquent address, opened the discussion of that resolution. He pointed out that the United States had entered into the war solely in the defense of liberty and justice, and he held that the war would have been fought in vain unless the settlements now about to be made were protected against disruption by war. He also stated that wherever he had gone during his sojourn on this side of the water, the people had expressed themselves in favor of a League of Nations. Then he added these memorable words:

"Gentlemen, the select classes of mankind are no longer the governors of mankind. The fortunes of mankind are now in the hands of the plain people of the whole world. Satisfy them, and you have justified not only their confidence, but established peace. Fail to satisfy them, and no arrangement that you can make will either set up or steady the peace of the world."

Mr. Lloyd George followed. He painted a realistic word-picture of the scenes of desolation that had been the result of the war. He said, in part:

"One of the cruellest features was the knowledge that Frenchmen, who loved their land almost more than any other people, had had to assist the enemy in demolishing their own homes. Not far from there I saw acres of graves of the fallen. These are the results of the only organized method that civilized nations have ever established, or sought to establish, to settle disputes between each other. I said to myself, 'It is surely time that we set up some other method to settle quarrels than this organized slaughter.' I do not know if we shall succeed in our enterprise, but it is already a success which we have undertaken."

Signor Orlando, for the Italian nation, expressed his firm adhesion to the principles in their entirety, and closed as follows:

"The principle of law is not only the principle of protection by

justice against violence. It is also the guarantee by the state of what is the vital principle of humanity—social co-operation and solidarity between men. The scheme must not only give guarantees against future wars, but secure co-operation between the nations."

Mr. Leon Bourgeois, speaking for France, said:

"In the name of my Government of the Republic, it is my duty to say we are ready to do everything that can help to put us on the road which has been pointed out by President Wilson. It is with deep and sincere fervour that the whole of France will join in the effort."

Among the speakers were a delegate from China, who declared that his country associated herself entirely with the lofty ideas of a League of Nations, and a delegate from Poland, who said that his country was enthusiastic for the plan by which it would be saved from the misery that had menaced it from three sides.

The resolution was then carried unanimously.

In accordance with this resolution, a commission of two representatives of each of the following five powers, Great Britain, the United States, France, Italy, and Japan, and five of all the other powers was to be selected for the purpose of formulating a plan for the League of Nations. Among the commissioners named are President Wilson, Colonel House, for the United States, M. Bourgeois and Professor Lamaude, for France, and Lord Robert Cecil and General Smuts for Great Britain. The commission is charged with the duty of working out the details of the constitution and functions of the League.

Perhaps the question foremost in the minds of many honest souls who are anxiously looking for the dawn of the Millennial day is this, will this proposed League be a success? Mr. Lloyd George very cautiously expressed some doubt when he said, "I do not know if we shall succeed."

Former efforts in the interests of peace have not been entirely successful. There was the so-called Holy Alliance, formed in 1815, between the emperors of Russia and Austria and the king of Prussia, and then subscribed to by the kings of Naples, Sardinia, France, and Spain. According to their agreement, the sovereigns were to consider themselves as only the servants of the Lord Jesus Christ, and that, as such, they were under obligation to rule in accordance with His word, and to support each other as brothers of the one great family. The plan, no matter how well-meaning it may have been in its conception, did not prove of practical value. Spain expected the Holy Alliance to help her against the revolting American colonies; but she was disappointed, for, when President Monroe, of the United States, formulated the Monroe doctrine, declaring the American continents closed to outside colonization, the Alliance decided not to put the soundness of that doctrine to the test, and soon it was lost to view in the mists of history.

Nor did the Hague Peace Tribunal have any greater success. For many years not a case was brought before it, and some statesmen thought they would hear no more of it. But then a prominent French peace friend asked the American secretary of state if he could scare up a dispute that might be brought before the Tribunal. He said he would try, and after some research he found an ancient controversy between the United States and Mexico concerning some real estate—a controversy which everybody seemed to have forgotten. It was brought before that international court, and Mexico was awarded some money. After that several cases came up, but when, in 1914, the real test of its practical value came, it was simply overwhelmed.

Will the proposed League of Nations have a similiar fate?

We believe not. The Holy Alliance was an agreement between potentates, and not between nations. It had no foundation in the deeper strata of states. Like a house built on loose sand, it fell when the storm came. The Hague Tribunal was set up before the monster of militarism had been slain. The dragon was very much alive, and he craved his victims as of yore, and there was no protection against his fangs and claws.

The League of Nations comes into existence under entirely different circumstances. It comes in response to the demands of the enlightened nations of the world, and, as President Wilson said, "The fortunes of mankind are now in the hands of the plain people." It comes, moreover, at a time when the peace ideal, as a brilliant star, rises above the horizon heralding the dawn of the day that will be the end of the rule of militarism. There will be no room for agressive militarism in the League of Nations. For these reasons we may confidently expect it to be a success.

We trust the Latter-day Saints will keep posted on the progress of the Peace Conference and the development of the great plan now under consideration, for that gathering is one of the signs of the times indicating the coming of the Son of God, our blessed Savior, to reign on earth, and the saints ought to be able to read and understand those signs.

We should keep in mind the fact that neither statesmanship alone, nor philosophy, nor any application of mere human wisdom can accomplish that for which the representatives of the nations now are striving. They may be able to change the policy of their respective governments, frame a code of international laws, and set up a Supreme Court of the world. They may be able to convert nations occupying the sea coasts to the truth that they would serve their own interests by admitting their inland neighbors to their sea ports, thus according them the freedom of the sea, just as the coast States of America do for their inland sister States. They may be able to convince the nations that so-called colonies are not needed when the markets of the world are open to everyone who has anything to buy or to sell, and that it is more advan-

tageous to all to acquire the necessaries of life by honest purchase or exchange of commodities than by the methods of robbers and pirates. And this change of views and politics would be a long step forward on the road of human progress. But, after all, what mankind need is a change of heart, and not only of policy—such a change from selfishness to unselfish service, which only the gospel of Jesus Christ can produce. Man needs to be "born again," by water and the Spirit, as our Lord taught Nicodemus, and until this regeneration takes place, there is always a danger that human agreements will be regarded as "scraps of paper," to be torn into shreds, or to be evaded, whenever selfish interests seem to demand it, and there is brutal force enough to seem to make such a course safe. Hence we say, that is the regenerating power of the gospel of Jesus Christ that is needed to-day, and we add that the responsibility of the Church is greater than ever to see that the gospel is being proclaimed in all the world.

May the Latter-day Saints realize this great responsibility, and be given the opportunities and power necessary to carry on the great work of salvation for both living and dead, and thus prepare the world for the coming of the Lord.

J. M. S.

CONFERENCE APPOINTMENTS.

Manchester	Sunday, March	9.	1919.
Liverpool	.. ..	16.	..
Birmingham	.. ..	23.	..
Leeds	.. ..	30.	..
London	.. April	6.	..
Bristol	.. ..	13.	..
Scottish	.. ..	20.	..
Hull	.. ..	27.	..
Irish	.. May	4.	..
Newcastle	.. ..	11.	..
Nottingham	.. ..	18.	..
Sheffield	.. ..	25.	..
Norwich	.. June	1.	..

MIGHT we not all resolve that every day we will do at least one act of kindness? Let us write a letter in such terms that the post will bring pleasure next day to some house; make a call just to let a friend know that he has been in our heart; send a gift on some one's birthday, marriage day, or any day we can invent. Let us make children glad with things which they long for and cannot obtain, and a thousand other things which we could do within a year if we had eyes to see and a heart to feel and had the will to take some trouble.—IAN MACLAREN.

FOR EVERY DAY.

BE not anxious, this day is all your own. Do not hurry, for in time it is like all other days. Yet *now* is your opportunity.

Early turn your face to the dawn and let its beams bathe away all stains of the night. Then, should the moon be dark with storms, your smile shall wear the serene promise of confidence and realization.

This supreme day can only be saved by spending it. Therefore, to its burden give your strength; to its confusion give your patience; to its sorrow give your comfort; to its trial give your nobleness; to its peril give your heroism; to its sacrifice give your love.

During this supreme day step softly among human hearts and leave so much of kindness along its path, that in golden days, gladness shall spring up bearing its tribute to other weary hearts in the cool eventide of the world's glad Easter.

Set eternity in your heart, let Truth be your fadeless day star, then over your life of service, sacrifice, courage, cheerfulness, patience, kindness and love, time shall have no power.—DR. D. E. CROFT, in the *Liahona*.

FROM THE MISSION FIELD.

Baptism.—On Sunday, January 26th, 1919, at Deseret, London, a baptismal service was held, when one candidate from the North London branch was baptized by Brother James J. Wollaston, and confirmed immediately after by President James Gunn McKay.

Relief Society.—On Monday evening, January 27th, 1919, the Holloway Relief Society, London conference, was reorganized by President James Gunn McKay, with the following officers:—Jane Willmot, president; Elizabeth Harris first, and Dorothy Lovelace second counselor; Maud Harris, secretary; Helen D. Cole, treasurer, and Lillian Brown, trustee.

Priesthood Meeting.—On Sunday, January 5th, 1919, the Sunderland branch of the Newcastle conference held a meeting of the Priesthood, lady missionaries, officers, and teachers. President William J. Loosle and Elder James E. Rennie were present. President Loosle presided. All present expressed willingness to press on in the work of the Lord, for they had found happiness in doing so. Elder James E. Rennie spoke, followed afterwards by President William J. Loosle, who gave valuable instructions.

Transfers.—Missionaries in the British mission were transferred to other conferences, January 2nd, 1919, as follows: Elder Ether L.

Marley, from the Norwich to the Liverpool conference; President Charles A. Welchman, from the Nottingham to the Sheffield conference; and President Leslie T. Harper, from the Scottish to the Newcastle conference. Elder Frederick G. Day was transferred from the Manchester to the Birmingham conference, January 7th, 1919.

Releases and Departures.—Presidents Stephen H. Winter of the Bristol conference, John H. Wilding of the Hull conference, Sidney L. Wyatt of the Irish conference, Walton E. Bodily of the Liverpool conference, Evan O. Perkins of the Manchester conference, William J. Loosle of the Newcastle conference, Joseph H. Ririe of the Birmingham conference, and David A. Owen of the Sheffield conference, and Elders Leland T. Hair of the Liverpool conference, James H. Ludlow of the London conference, and Henry H. Parker of the Sheffield conference were honorably released January 21st, 1919, to return to their homes in Zion. They sailed from Liverpool on the steamship *Grampian*, January 24th.

Elder George F. Richards, Jr., and his wife, Sister Edith M. Richards, who have been laboring in the British Mission for about two years and five months, principally in the office of the European mission, Liverpool, were honorably released January 30th, 1919, and left for their home in Salt Lake City, Utah, the same day, on the *Corsican*.

Appointments.—On January 2nd, 1919, Elder Ivin Hoggan was appointed president of the Scottish conference to succeed President Leslie T. Harper, who had on that date been transferred to the Newcastle conference. On the same day, Elder William D. McAlister was appointed president of the Nottingham conference to succeed President Charles A. Welchman, who had been transferred on January 2nd to the Sheffield Conference.

Conference presidents were appointed January 21st, 1919, in the several conferences of the British mission named herewith, to succeed elders who had been released to return home, as follows: Birmingham—State England, to succeed Joseph H. Ririe; Bristol—Robert W. Cluff, to succeed Stephen H. Winter; Hull—Arnold G. Holland, to succeed John H. Wilding; Irish—Herman K. Danielsen, to succeed Sidney L. Wyatt; Liverpool—Ether L. Marley, to succeed Walton E. Bodily; and Manchester—Arthur D. Evans, to succeed Evan O. Perkins.

Elder Charles A. Welchman, who had presided over the Nottingham conference up to the time of his transfer to the Sheffield conference, January 2nd, 1919, was appointed president of the Sheffield conference January 21st, 1919, to succeed President David A. Owen, who had been released to return home.

President Leslie T. Harper of the Scottish conference, who was transferred to the Newcastle conference January 2nd, 1919,

succeeded Elder William J. Loosle as president of the Newcastle conference, on January 21st, 1919, President Loosle having been released to return home.

District Meeting.—A district meeting of the Grimsby and Hull branches was held in Thrift Hall, Pasture St., Grimsby, on Sunday, January 12th, 1919, in four sessions. There were in attendance, President George F. Richards, of the European mission; President Sidney L. Wyatt, of the Irish conference; President Orial L. Anderson, of the Norwich conference, and President John H. Wilding and Elders Frank Alexander and Arnold G. Holland, of the Hull conference. President Wilding presided. Discourses were delivered at the morning session by Elder Arnold G. Holland, President Orial L. Anderson, and President George F. Richards. They spoke on subjects pertaining to Sunday-school work. At the priesthood and lady-missionary meeting, reports were given, and President Richards imparted timely and valuable instructions on the order in the Church and the qualification of officers. The afternoon session was taken up with discourses by Elder Frank Alexander, President Sidney L. Wyatt, and President George F. Richards. The general and local authorities were unanimously sustained. At the evening session, remarks were made by Presidents Wilding and Anderson. President George F. Richards delivered an address on pre-existence. He said the knowledge of our former existence would be restored to us at some future time, according to our faithfulness. There was a good attendance, and a fine spirit prevailed throughout all the meetings.

Branch Conferences.—The Bradford branch held its semi-annual conference at Westgate Hall on January 19th, 1919, in four sessions. The Sunday-school session was held as usual in the morning. In the afternoon Branch President George H. Higgins took charge, and Elders E. Henry Clarke, John W. Turner (local) and Joseph S. Nelson did the speaking. Immediately afterward there was held a well-attended lady-missionary meeting, which was presided over by the conference president, who on this occasion was especially concerned with their reporting. In the evening, Conference President Joseph S. Nelson presided over a large and appreciative audience. Elder James H. Ludlow, who was visiting just previous to his return home, occupied the greater part of the evening with an impressive speech on the subject of salvation for our dead kindred. The solos rendered throughout the conference were well executed, and much enjoyed.

The Clayton branch, Leeds conference, held its annual conference on January 26th, 1919, in two successful sessions. Conference President Joseph S. Nelson and Home Missionary Jesse Knight were in attendance. The Sunday-school session, which was held in the afternoon, was conducted by the assistant Sunday-school

superintendent, Edgar Balme. The children rendered a well-prepared program, and President Nelson spoke. In the evening the conference president took charge, and the branch was reorganized with Brother George F. Balme as president. Brother George Craven, recently discharged from the army, was advanced in the priesthood and set apart as assistant Sunday-school superintendent. Sister Ada Kershaw was set apart as a lady missionary. A duet was pleasingly rendered. Brothers Jesse Knight and George F. Balme spoke instructively.

On Sunday, January 26th, 1919, a branch conference was held in the Shildon branch of the Newcastle conference. Three meetings were held, where different phases of the work were discussed. Necessary changes were made in the administration of the branch. President Leslie T. Harper and Elder James E. Rennie were in attendance.

Socials.—On Monday evening, January 13th, 1919, at Foresters' Hall, Hull, a well-attended social and farewell party was given for President John H. Wilding who, after over three years of faithful service as a missionary in the British mission, is to return to his home in Idaho. Suitable presents were given him by the saints and friends of the conference.

On January 10th, 1919, at Deseret, London, Elder James H. Ludlow was given a farewell social. Many of his friends were present. The program was pleasingly rendered. The branch presidents of the North and South London branches paid splendid tributes to Elder Ludlow's work. President James Gunn McKay presented him with a beautiful steamer rug, as a token of remembrance from his friends, and paid a high tribute to his work as the clerk of the London conference.

On January 11th, the Gravesend branch, London conference, held their New Year's social at the little Chapel, Singlewell Road, Gravesend. They enjoyed themselves with a program, and refreshments were served.

On Tuesday, January 14th, at Deseret, London, a farewell social and testimonial was given in honor of Sister Nellie R. Duncombe, who leaves for Canada. The party was under the auspices of the Mutual Improvement Association. President Emma Steel presented Sister Duncombe with a leather music case, as a token of esteem and good will from her friends, stating that Sister Duncombe had been the organist for the North London branch Sunday-school and mutual for three years.

On Saturday, January 25th, 1919, the North London branch held its annual re-union at Deseret, London, N. All who had ever been members were invited to come as the guests of the branch for the evening. A goodly number were present, and enjoyed the program and refreshments.

A very successful farewell party was tendered to Elder George F.

Richards, Jr., and wife, Sister Edith M. Richards, on Wednesday, January 29th, 1919, by the Liverpool branch of the Church, and friends, Brother and Sister Richards having been honorably released to return home to the mountain valleys. Songs, musical selections, and recitations were highly-appreciated features of the program. Brother and Sister Richards, and their two little ones, Josephine and Franklin, who have become quite popular among the saints in Liverpool, were presented tokens of love and regard by members of the branch and friends. Refreshments were served by the Relief Society. President George F. Richards, in an interesting address, related the story of the call of Brother and Sister Richards to their mission, and spoke of their labors here.

THE sages and heroes of history are receding from us, and history contracts the record of their deeds into a narrower and narrower page. But time has no power over the name and deeds and words of Jesus Christ.—CHANNING.

YOU never get to the end of Christ's words. There is something in them always behind. They pass into proverbs—they pass into laws—they pass into doctrines—they pass into consolations; but they never pass away, and after all the use that is made of them, they are still not exhausted.—DEAN STANLEY.

DIED.

FOX.—Sister Jane Ann Fox, of old age and natural causes, on January 4th, 1919. She was born June 21st, 1832, and baptized on January 22nd, 1888, by Elder John Quigley, who also confirmed her the same day. Sister Fox was faithful and true to the very last. All who knew her were impressed with the purity and sincerity of her long and useful life.

KIME.—At Wath, Sheffield conference, December 4th, 1918, Sister Phyllis Kime. Deceased was born December 13th, 1874, baptized October 11th, 1908, by Elder William J. Ruff, and confirmed the same day by Elder Josiah Eardley.

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